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stories, which have not been previously told in English, are strung as beads on a thread, through a romance entitled the *Strayed Arrow*. The folk-tales vary in length from less than one page to six pages, and are on a very great variety of topics; some are merely amusing for the quaint imagination they contain, others are moral tales, others are supposed to account for some natural phenomenon, or peculiarity of a particular animal. Some are evidently intended to entertain children, others for the instruction of adults. A specimen tale is that of the Moon-cake, which, being short, we quote entire:—

“A little boy had a cake that a big boy coveted. Designing to get the cake without making the little boy cry so loud as to attract his mother’s attention, the big boy remarked that the cake would be prettier if it were more like the moon. The little boy thought that a cake like the moon must be desirable, and on being assured by the big boy that he had made many such, he handed over his cake for manipulation. The big boy took out a mouthful, leaving a crescent with jagged edge. The little boy was not pleased with the change, and began to whimper, whereupon the big boy pacified him by saying he would make the cake into a half moon. So he nibbled off the horns of the crescent and gnawed the edge smooth; but when the half-moon was made the little boy perceived that there was hardly any cake left and he began to snivel. The big boy again diverted him, that if he did not like so small a moon he should have one that was just the size of the real orb. He then took the cake and explained that just before the new moon is seen the old moon disappears. Then he swallowed the rest of the cake and ran off, leaving the little boy waiting for the new moon.”

Some of the stories have a strong reminiscence of Grimm’s tales, others are peculiarly Chinese in tone.

The authoress works into the *Strayed Arrow* considerable folk-lore in an incidental manner. Thus, the pupil’s dress, which indicated that he had been bereaved of a parent within twenty-seven months, is casually described in full (p. 30). Chinese proverbs are also occasionally introduced; one on the title-page is: “Spoken words vanish, written words endure.”

The book is beautifully printed, on extra heavy paper, illustrated by reproductions of sketches by native artists, and clothed with an ornamental cover. It is well calculated to entertain older children, and is, besides, a valuable contribution to folk-lore.

H. Carrington Bolton.

FIRST DAYS AMONGST THE CONTRABANDS. By ELIZABETH HYDE BOTUME.

Boston: Lee & Shepard. 1893. Pp. 286.

In this little volume, Miss Botume, appointed in 1864 a teacher of freed people at Beaufort, S. C., gives an account of her experience in the Sea Islands. This simple and interesting sketch is to be considered as one in that series of local memoirs which are needed to serve as documents for tracing the wonderful history of the effects of emancipation, an event which the author, with pardonable emphasis, calls the greatest in the history of

the world. The story is not written with the object of illustrating the folk-lore of Southern negroes, yet, as dealing with racial character, has a connection with this subject. In some cases we are given glimpses which keenly excite curiosity; for example, the mention of the state of mind of negroes at the time of secession, of their suppressed mental activity, secret intercommunication, and expectation of a new future. The description of the manner in which negro refugees flocked to the rivers, in order to reach the government steamers, carrying with them their effects, would be as true of Virginia as of South Carolina. A painter could find no more picturesque or pathetic subject; yet it is an illustration of the truth of Miss Botume's remark concerning the indifference of the great mass of Americans to this section of recent history, that, so far as we know, these wild scenes, now tragic, now humorous, have never been depicted. In spite of the natural doubts, terrors, and continuous difficulties of the situation, it is certain that the progress of the negro race in the Southern States is extraordinary. We must content ourselves here with brief allusions to certain of the passages of Miss Botume's book which are connected with folk-lore. Mentioning her difficulties with her dusky pupils, with regard to names, she speaks of "basket names," not explaining the term, which appears to denote the temporary and variable appellations given to children. She also speaks of the constant use of "bubber" (brother), "titty" (sister), "nanna" (mother), "mother" (grandmother), and "father" (leader in church and society), which made it appear as if all her pupils belonged to one immense family, a relic no doubt of tribal African life. She observes the customary manner of designating time, clocks being unknown: "When the first fowl crow." — "At crack o' day." — "W'en de sun stan' straight ober head." — "At frog peep." — "When fust star shine." — "At flood tide," or "ebb tide," or "young flood." — "On las' moon," or "new moon." At the present time is added "quarterly meeting." Very striking, as an illustration of a common human tendency to the deification of benefactors, is a statement of the desire of negroes in 1867 to vote for Grant as the representative of Lincoln, and the belief that the latter still lived. "They tried to kill him; they 'sassernated him, but him lib forever. W'en him dead for sure, then all us dead sure. T' aint no use for we to try more."

W. W. N.

CUSTOMS AND FASHIONS IN OLD NEW ENGLAND. By ALICE MORSE EARLE.
New York: Charles Scribner's Sons. 1893. Pp. 387.

In this volume, the author, whose pleasing work on the Puritan Sabbath has already been noticed (vol. iv. p. 356), continues the same line of inquiry, examining child life and domestic service, holidays and festivals, food and raiment, travel and diversion, as well as marriage and funeral usages. Part of her chapter on marriage customs has already appeared in this *Journal* (pp. 97-102 of the present volume). Only a small part of the treatise consists of folk-lore; a record of local ideas and habits would indeed be interesting, but for such representation material does not exist, no adequate reports being preserved in print. The religious principles of the early settlers of New England involved abandonment of the picturesque holiday